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Walde strikes a warm scent when he connects *līmus* 'askew' with *līcium*, but it is only a guess. 'Drawn' naturally means 'drawn to one side.' Thus *os ducere* means to 'make a face' (Harper, *duco* I A. near end). Hence we have *cornu licinum* 'crumpled horn' (cf. *relicinus* 'bent backward'), and no doubt the proper names *Licinus* and *Licinius*, pointing to facial deformities. Frequent are *oculis limis* and *oculis obliquis* 'askance.' *Līmus* is for **licsmos*, and *obliquus* may more properly be *oblicus* with the long vowel as in *līcium*.

Licio shares with *ago* a lack of distinction between 'leading' and 'driving.' The latter meaning easily becomes 'pound.' Thus we 'drive a horse' and equally 'drive a stake,' and in the case of a balky horse the same club will serve. Hence we have *sublica* 'stake' or 'pile' and the well-known example of the *pons sublicius*.

It would be strange if a verb so old and so intimately connected with the home life of very ancient times should not have imbedded itself in the terminology of agriculture, and to tell the truth it was the expression in the poets *sollicitare terram* (Harper, *sollicito* I A.) that gave us the first clue to the existence of a verb *licio*. So far from this being a figure of speech we have hit upon evidence that it was really colloquial Latin. Thus Servius to *Aen.* 1. 445: "Sane fodere est tantum sollicitare terram, effodere hoc ipsum faciendo aliquid eruere vel invenire." Since he is not explaining *sollicitare*, it follows that he is using a familiar expression. To see that it is compounded of *solum* and *licitare* needs scarcely to be pointed out. Vanicek's explanation of *sollicitare* as from *sollus* and *citus* 'all stirred up' seems hardly in the manner of Latin.

For the sake of completeness we might mention *delicūs* 'weaned,' *depulsi*, which Walde assigns, hesitatingly, to *lac*, but, as he notes, the latter will not spare the *t* faithfully kept in compounds. It is, of course, formed from *licio*, like *sublica*.

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DEMOCRITUS ON THE NEW EDUCATION

Democritus frag. 178: πάντων κάκιστον ἢ εὐπετεία παιδεύσαι τὴν νεότητα· αὕτη γὰρ ἔστιν ἣ τίκει τὰς ἡδονὰς ταύτας, ἐξ ὧν ἡ κακότης γίγνεται. Diels renders this: "Das allerschlimmste was man der Jugend lehren kann ist der Leichtsin." I doubt if *εὐπέτεια* and its paronyms ever mean *Leichtsinn*; and I am not sure that a precisely relevant parallel can be adduced for *παιδεύσαι τὴν νεότητα* in the sense assumed. Is not Democritus' meaning rather that ease (easiness, facility) is the worst possible teacher of youth?

This interpretation is confirmed by frag. 179: μὴ [ἔξω τί κως ἢ] πονεῖν παῖδες ἀνέντες οὔτε γράμματα ἀν μάθοιεν, which, whatever the text, says in effect that if allowed not to work they will not learn to read. That the gods

sell all things at the price of toil is familiar Greek commonplace. Democritus' saying seems to be the earliest conservative protest against *mollis illa educatio*, which Quintilian deplored and Miss Agnes Repplier's "this is not a girls' school" story deprecates for American youth (*Counter Currents*, pp. 196-97). It was the prevailing view even with progressive ancients. Cf. Seneca *de Ira* ii. 21: "pupillisque quo plus licet, corruptior animus."

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